

THE PACIFIC.

FIRST PURE, THEN PEACEABLE. WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1346.]

SAN FRANCISCO, CAL., DECEMBER 6, 1877.

[Vol. XXVI...No. 49]

Correspondence.

Notings from the Hub.

Boston, Nov. 7, 1877.
RELIGIOUS NOTES.

The session of the Episcopal bishops and clergy in Boston during a portion of last month, was one eminently befitting that denomination, and one that has evidently left a large amount of good upon the minds and hearts of those who were daily in attendance at the deliberations which were in order.

The closing of the sessions of this body, representing in two houses the dioceses of the Protestant Episcopal Church over the whole territory of the United States, was marked by the same consistent dignity which characterized the opening of the convention, and which guided its whole business. The admirable and thoroughly Christian sermon preached by Bishop Williams of Connecticut on the first assembling of the body, before its organization, seems to have given the key-note to all the debates, propositions and results which engaged the time of the bishops and the clerical and lay delegates for three full weeks.

The most effective work matured in the convention was that of bringing under wise, energetic and harmonious supervision and direction the great missionary operations, which, as heretofore administered, were made to serve party purposes, and involved in conflicting appeals and measures. The subject of providing for and regulating orders of deaconesses and sisterhoods in the church was found to be not altogether a simple one, nor easily disposed of to the satisfaction of all concerned. Several other subjects which were brought under debate, as generally acknowledged to lie in the path of desirable progress and adaptation in church methods, received a considerate treatment in debate and in efforts to reach decisions upon them. To those who keep in mind the matter of interest among us, in the so-called "religious world," one year ago, in connection with the Tabernacle and the coming of Moody and Sankey, the phenomena in street, dwellings and places of worship attending the presence here of the members of the Episcopal Convention offer a very striking contrast. It may be said, in general terms, that the two occasions have enlisted the interest of two entirely different sets of persons, households and fellowships.

The Society of the old Church Street Church having been merged in the organization known as the People's Church, the chapel was dedicated two weeks ago, the members who have worshipped in the old edifice on Church street took a final leave of that place of religious worship last Saturday night. The occasion being one of considerable interest a social gathering took place by invitation of the Ladies' Social Society, an organization which has been connected with the church for fifty years. The church was first occupied by the Presbyterians, under Rev. James Sabine, who left the society and joined the Episcopalians. In 1834 the church was bought by the Methodists, and the Rev. Dr. Abel Stevens, now the American Minister in Geneva, was assigned to the pastorate. Since then the society has had many noted preachers. Before leaving the church the members joined in singing "Auld Lang Syne," and the benediction was pronounced by the Rev. Mr. Hamilton.

During the summer the Ruggles-street Baptist church has been undergoing alterations, and an addition has been made to it. The main auditorium is yet unfinished, but the basement is complete, and last Sabbath it was opened for public services. The Sunday-school is in a flourishing condition and the society is entirely out of debt. This admirable state of affairs is due to three causes: first, to truth in doctrine; second, to truth in fellowship, and, lastly, to truth in action.

After a separation from his parish of six months, on account of illness, Rev. Dr. Webb, pastor of the Shawmut Congregational church, appeared before his people last Sabbath morning restored to

health, and received a cordial greeting. During his retirement, since Easter Sunday, he has been very near to death's door, but the clear and firm voice in which he addressed the large and attentive congregation was convincing proof that his days of usefulness are yet to be prolonged. He preached a discourse appropriate to the occasion, from the text, "What think ye of Christ?"

Rev. S. J. Barrows, who was settled as pastor over the Unitarian Church at Meeting-house Hill, Dorchester, November 3d, 1876, preached an anniversary sermon before a large congregation last Sunday forenoon from the text, "Thou crownest the year with thy goodness, and thy paths drop fatness." The sermon was a careful and exhaustive analysis of the text, and the opening expressive of gratitude for the benefits of the year. The preacher in a tender manner paid a tribute to several who had died during the year, and considered the suddenness of death and the consolations which the Gospel afforded. He remarked he had no sympathy with the ministerial exclusiveness which declines to accept any enjoyment but that which belongs to his own pulpit.

The Presiding Elders and ex-Presiding Elders of the Methodist Episcopal Church of New England held their annual meeting in Boston, on the 30th ult. There are twenty presiding elders in New England, and a still greater number of those who once occupied this relation to the church.

The minister was the most influential man in his town in the early days of New England. Often he was the only man of liberal education, and his parishioners—and under that name were included all the residents of his district—looked to him as the leader of public opinion. Whether society is the better for the change or not may be a disputed question, but it is certain that there has been a marked change, until in some places the clergymen are among the least influential of the citizens. Sixty years ago this change was going on, but strong men in many parishes were the acknowledged leaders in public sentiment, just as the New England ministers of preceding generations had been. Among these giants of the pulpit was Rev. John Woodbridge, D.D., of Haddam, a memoir of whom, prepared by Rev. Sereno D. Clark, has just been issued from the press of Lee & Shepard. It is the work of one who knew and admired Dr. Woodbridge, who appreciated his ability, his fidelity, his pure and noble life, and was not blind to the defects in his character—if we may thus characterize stubbornness in defense of convictions, and an unyielding opposition to what he regarded as doctrinal errors. This volume tells the story of his labors and his successes, of his trials and failures, of his controversies and his friendships. It throws light upon the discussions in which the ministerial giants of the past generation were engaged. It shows how a man may be at once a ripe scholar, a thorough Bible student, an able theologian, a great preacher, and an affectionate pastor.

LITERARY.

Henry Hoyt, the well known publisher of Sabbath-school and other religious works, has recently published quite a number of useful and instructive volumes, prominent among them being "Five Problems of State and Religion," by Rev. Will C. Wood, A.M. This very remarkable work might be described as argument, budding with facts and illustrations, drawn from nature, history, biography, and such as are nowhere collected on these subjects. Some of these papers have appeared in the Church Union, with great acceptance. There is nothing dry or dull about the volume, and to every thoughtful mind it will be most welcome.

Another, and one quite valuable to the Sabbath-school teacher, is "Sermons on the International Sabbath-school Topics for 1878," by the Monday Club. Says the preface: In presenting to the public a third volume of Sermons, by Monday Club (12 members), we may be permitted to express our gratification at the reception given to the former volumes. The past year has been one

of great labors and anxieties to the ministry in Eastern Massachusetts, and while the Sermons in some respects may have suffered, we trust they have gained in others; especially have we sought to infuse into them something of the fervor and practical direction of the great revival. Some new writers have been introduced this year. Each Sermon is complete in itself, and one for each lesson.

In connection with this, is, "Select notes on the International Sabbath-school Lessons for 1878," which will be found an exceedingly valuable adjunct. It is both explanatory and illustrative, and so well is it adapted to the "Sermons" that they are seemingly incomplete without them.

Another from this firm, for young readers, has the odd title of "Plus and Minus; or, The Briarbridge Problem," by M. J. Capron. It is a charming description of New England school life. The writer has a happy way of presenting religious truth—nothing strained, the characters natural, and the teachings full of life and pleasantness, whether using flowers, words or play. Our old friend has many others in process of publication, which will be ready for the holidays, all of which are of the choicest kind of reading.

Sabbath-school Lesson.

Lesson for Sunday, Dec. 16, 1877.—Acts xxviii: 16-31.

PAUL AT ROME.

The last lesson left Paul on the island of Melita, where he remained for three months. The centurion who had him under his care would be anxious to push on to Rome as speedily as possible, to rid himself of the charge which had been committed to him. An opportunity presented itself sometime during the latter part of January in the year 62, to complete the sea journey. A ship of Alexandria, "whose sign was Castor and Pollux,"—that is, the image of these two heathen divinities was placed upon the ship—was leaving for Italy. Paul and his companions embarked upon it. They took Syracuse the capital of Sicily in the way, where they tarried three days, and then sailed on. They coasted along the island of Sicily, and crossing the strait, first touched the Italian peninsula of Rhegium. Here they tarried one day, waiting for a favorable wind. That having sprung up, they took advantage of it, and reached the end of their voyage at Patroli, on the day following. Having disembarked, they found brethren there with whom they spent seven days. Setting out for Rome they met other brethren who came out to meet Paul at Appii Forum, and at Three Taverns, the former fifty-six, and the latter forty-six miles from the city. When finally his destination was reached the apostle was handed over to the care of the captain of the Pretorian guard, whose name was Burrhus Afrauius. Through the favor of the centurion probably, under whose care he had come to Rome, he was suffered to dwell in his own house under the custody of a soldier to whom he was chained, according to the Roman custom. But his zealous spirit did not suffer him long to keep silent. After three days he called the Jews together to learn whether any charges against him had been transmitted from Jerusalem, and to present his own defence. He told them how he had been arrested in Jerusalem, and unjustly handed over a prisoner to the Romans to be tried by them. He showed to his listeners how his Roman judges had been disposed to set him at liberty, but the remonstrances of the Jews had prevented this act of justice. His only recourse, was, therefore, to appeal to Caesar. This he did, and he says it with special emphasis, not because he had sought of which to accuse his nation, but because in self-defence he was compelled to take this step. There is noticeable in this statement the entire absence of any feeling of animosity or petulance even. He had no complaints to make whatever. He simply desired to show his countrymen resident in Rome that it was for "The hope of Israel"—that is, "on account of the hope of the Jews cherished for the coming Mes-

siah, of the resurrection, and of the future state through him," he was bound with a chain. He was doubtless surprised to hear that they had received no accusation against him whatever. For some reason, probably because there was no charge that would stand in Roman law, the Jews in Palestine had abandoned the prosecution. They had got rid of his presence among them, and that was an important point gained. Paul had made many converts to the new religion. But these Jews in Rome desired to hear for themselves what the tenets of this new sect were which had encountered so general opposition. Accordingly, upon a set day they came to him at his lodging to hear what he had to say. He spent the whole day showing them from Moses and the prophets that Jesus of Nazareth was indeed the long expected Messiah. Some of the company believed his words, although probably the larger number disbelieved them. For when the interview broke up, the apostle quoted that striking statement in which the prophet Isaiah in the 6th chapter, 9th and 10th verses, told how the Jewish people would reject the Messiah when he had come. He announced to them that as they would not accept Jesus Christ as their Savior, he should turn to the Gentiles. His appeal had this effect at least, it produced a great commotion among the Jews.

And now was his grand opportunity. Years before he had written to the Christians in the imperial city. "So: as much as in me is, I am ready to preach the Gospel to you that are at Rome also." He had the opportunity to stand before a Roman audience in the heart of the greatest city in the world, and set forth Christ crucified. And we cannot doubt that he was equal to the occasion. It must have been a most affecting picture, this grand old man chained to a soldier, standing up day after day to proclaim the truths of Christ's salvation. His noble declaration, also made years before, he was able to make good at the capital city: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

Nor was the preaching without fruit. Several were converted in the court of the emperor. And he says expressly in Philippians 1: 12 to 14 that the things that had happened to him had fallen out rather to the furtherance of the Gospel. Many of the brethren, moreover, waxing confident through his bonds, were much more bold to speak the word. And it was during his confinement that Onesimus the brother of Philemon, to whom he had been bound as a servant, was converted to Christianity, and sent back to him with a message, a part of which is in the following words: "That thou shouldst receive him forever, not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord." During this period he wrote also several other of the epistles.

This lesson suggests the following points.

1. Paul was a one-idea man. His great purpose was to make known Christ's salvation to the world. It is well to have some such grand purpose to control our lives.

2. The increase of years brought growing strength to his convictions that the religion of Christ was from God, and was eminently adapted to the need of a sinning world. With what unction, then, did he "preach the Gospel to those that were at Rome also!"

MR. EDWARD KIMBALL, the great "church-debt raiser," who has succeeded so grandly in California and the West in lifting these oppressive burdens, began his work in this city last Sunday under the most encouraging auspices. The Memorial Presbyterian Church, of which Dr. C. S. Robinson is pastor, has been struggling with a debt of \$100,000. Unexpectedly to the congregation, Mr. Kimball took charge of the morning services, and so cogently and persuasively impressed the duty of presenting their beautiful sanctuary a free gift to the Lord, that before the close of the service, which lasted several hours, the congregation had subscribed nearly nine-tenths of their crushing load.—["Christian Weekly."

THE WOMAN'S BOARD OF THE PACIFIC.

CONDUCTED BY SARAH EDWARDS HENSHAW

The Latest News from Miss Rappleye.

"A WORK OF PATIENCE—OF MUCH PATIENCE."

Our auxiliaries need not be reminded that they must picture Miss Rappleye in her "own hired house," in Broussa, to which the war, raging right and left, has not extended, carrying on her remarkable school in all sorts of languages, Greek, Turkish, English, French and a sprinkling of Armenian. A few of the pupils are "paying scholars," but a few only. Besides the school, she teaches the "station class" every day and two evenings in the week. Such a busy life! Such fatigue and strain as is implied in the close attention required by so many languages! But we must not detain attention from

HER JOURNAL.

"Sept. 20th. I have just had a call from Mr. Padiano, one of the patrons of this school. He wants to send two little boys, in addition to the two daughters who have been attending for a year. He said they (the boys) had been attending a Greek school; but they saw at our last examination that the pupils here are taught to think, and they, too, beg to come.

I do not think it very advisable to take them, but I may consent to do so for a time. He said that in their schools the children sit from morning till night, swaying their bodies backward and forward, studying aloud, but their minds remain asleep. I felt somewhat encouraged that the pupils in this school had given any evidence of being awake, for it seems to me they have made only a beginning in the act of thinking. It is a work of patience, much, much patience.

Oct. 12th.—Five children from the Padiano family come to school now. Two of them are boys and so do not fully belong to a girl's school, but I thought labor for them would be truly missionary labor, and the father being an educated man will appreciate all that is done for them. I am glad every day I consented to receive them. The oldest of the five is a lovely young lady, and very teachable.

The French teacher is late about returning, as her friends are afraid, on account of the war, to have her leave their home in Smyrna. Consequently the French pupils have not all returned, though some of them come a part of the day to learn English.

I give the boys of the Station class an hour a day in writing and English, besides an hour two evenings in the week for singing, so that, with no assistance, I find the days very busy. The warm weather is probably over for this summer, but it is still very sickly.

We have been cheered by a visit from Rev. O. H. Brooks and wife, from Constantinople. I was delighted to find that we have a mutual friend in Mrs. Watkins. Mr. Brooks is engaged in the Greek department of missionary labor in Constantinople, and hence is also very much interested in the Greek work here.

He brought two pupils with him, one a Greek girl, returning after her vacation, and the other an Armenian girl, who is engaged to a Greek colporteur, and is to be educated in Greek. Her language is Arabic, and even among all the languages in use here, she has not been able to be very social. But she is learning to read well, and is slowly developing every day.

I was glad to see her appear, of her own accord, on Saturday morning, in working costume. This, among the natives of this country, is as follows: On the feet, nothing; on the person, a sash and skirt. This skirt is gathered together and drawn up around the ankles, and with peculiar twists and turns is fastened by the girdle in such a manner that it has the appearance of Turkish drawers. It is a very convenient costume, especially in cleaning floors, feet being used in that process instead of mop handles. The cloth is wiggled

around on the floor, which is covered with water, and not only the feet, but all the muscles in the body, nearly, are brought into exercise by the operation.

I think you were told that one of my former pupils, Arousing, was going to Angora, to begin a school for girls of her own nation.

It was not strange that Dr. Clarke should suggest this, in addition to the other work assigned to your Board, especially as it seemed to him so intimately connected with the Broussa field. It made us smile here, though, to read his suggestion that I should take a run over to Angora during my vacation, and have a quite direct oversight over the work. For Angora is ten long days' ride from here, and three days' ride quite uses me up.

Winter came on before Arousing and her husband, Pastor Moses, could get started. Then, at the annual meeting, time, Angora was taken off from the Broussa field, and given to the Central Turkey Mission. Pastor Moses, about the same time, saw a favorable opening for work at Panderma, which is in the Broussa field, and is easily reached by steamer. I am very glad of this change in their plans.

While the question of their destination was pending, Arousing taught in the "Home for Orphans" here in Broussa. They have just moved from Broussa to Panderma. She writes that the whole village, Protestant and otherwise, welcomed them, and that they already have a school of twenty pupils. Owing to a recent very destructive fire it is difficult to find houses, so they are building a cheap house for themselves and their school.

They have one daughter, very bright, who will probably graduate at the "Home School," in Constantinople, and one son, about nine years of age. Pastor Moses, the husband, has been a colporteur, in the employ of the missionaries, for many years. He is considerably her senior, is pretty well educated, and a capable man.

I shall plan to go and visit them next summer vacation. Not that she needs any oversight, for she is quite capable of carrying on her work very successfully without help. But I love her as a sister, and have the greatest confidence in her capability, her willingness to work, and in her Christian character. I have no doubt of their success in that town, which has been without any help for a great while.

Another of my former pupils has a fine school in that direction, and I can visit her likewise.

Mr. Richardson is not in good health, and proposes to go to Armenia, next June. He has two sons to put to school also, so he feels justified in going. Some one from Stamboul will give me all the help I need, and attend to any business that may arise about purchasing land. It is the time for bargains in real estate now. But I must close, with truest love and thanks.

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Communications.

Christ a Refreshing Power.

[A sermon preached by Prof. J. A. Benton, to the people of his former charge, at Plymouth Church, San Francisco, Oct. 28th, 1877. Published by request.]

Text: 1 Cor. x: 4. "For they drank of that spiritual rock that followed them; and that rock was Christ."

The ancient church had just entered on its desert history, when a smitten rock, at Horeb, supplied them with water in their extremity. That rock, smitten and flowing, went with them ever after, in some sense. This is what the apostle affirms. And in what he affirms he shows us how we may spiritualize the Old Testament scriptures, where we can find in them moral and spiritual significations.

The presence of Christ with the church in the wilderness was, spiritually, such a source of blessing as would have been physically the stream from the rock of Horeb, flowing nightly among their tents. All might freely drink. Christ himself likens his indwelling presence with the believer to flowing water, when he says: "The water that I shall give him shall be in him a well of water springing up into everlasting life." We have, then, as a theme, Christ with his people as a living and refreshing power.

I. Christ is with his people as an atmosphere. Between a stream and its atmosphere there is the closest correspondence. They are alike, and more. The one is part of the other. They may be transformed into each other. The atmosphere may greatly change the stream, or even form it. The stream may greatly modify the atmosphere, and even load it. If the atmosphere be saturated with moisture, it drops into the stream and swells it. If the atmosphere be dry and heated, it drinks up the waters of the stream. Or, if we change the action: when the stream finds the atmosphere over-loaded, it takes the surplus into its own bosom; and if it finds the atmosphere hot and suffering, it gives it drink from its own fullness.

Time was when the earth's oceans, seas, lakes, rivers and streams were all borne along in the atmosphere. Time was when not a few of the plants, trees, soils, minerals and rocks were largely contained in the atmosphere. Till such time as the ground was cool enough to receive and retain moisture, without converting it into steam, the air carried it all. When the earth's crust began to disintegrate, and soil began to form, the air disburdened itself of solvent salts and ceriform gases in furtherance of the genial process of their formation.

These things were ages ago. Yet, even now, the dews are condensed from the air; the fogs ride upon the wings of the wind; the atmosphere is the home of the cloud-world and the rain; and many an animal and plant drinks far more from the air than from the ground; and seas, lakes, and rivers get their fill, sometimes to overflowing, from the atmosphere's fullness and the cloud's outbursts. But whence are these phantom ships, and fleecy folds, and silvery shapes, and gorgeous colors, and shifting scenes, amid the lights of the upper skies? Whence these curtains of the morning, that lift and roll themselves away before the flaming chariot of the sun? Whence these vapors that brood the valleys, shroud the hills, and shut the landscape out of view? These floating forms that sail the ether are but the ocean's tribute to the fond attraction and the thirsty longing of the azure deeps; these curtains of the morning are woven in mystic looms from the sea-foam and the spray of lakelet waves; and these fogs that flow in are the cool breathings of the congregated waters, sent to moisten the face of nature, and calm the fevered pulses of the world.

So, then, when peoples are followed by streams out of which they drink, they are necessarily accompanied, also, by a modified atmosphere, as either cause or effect, from which in like manner they drink.

Wherever the people of God go, Christ goes with them; they carry their Christianity, and their Christianity is an atmosphere about them. What is there in it which we can detect that renders it distinctively Christian? The Christian atmosphere has in it a certain subtle quality which we can name with no better word than fitness. Almost everything has its "air." People carry with them a city air, a country air, an air of politeness and good-breeding, an air of learning, of seclusion, of society, of travel, of refinement, or the contrary. Particular countries have their air and manner, as well as the particular classes composing their society. Religious

have their air, and the various denominations have theirs, in all parts of the earth.

One can almost tell a Pagan country from a Mohammedan, and a Mohammedan from a Christian country, by the odors that salute his nostrils, as well as by the general air of things, through which all appear. It is not in any one thing. It is on field and city, on trees and animals, on streets and wastes, on temples and hovels, on business and idleness, on dress and food, on habits and speech, in-doors and out-of-doors—everywhere—this peculiarity of things, which tells one, without inquiry, what sort of a people he is among, what their religion is.

In a Christian atmosphere the light is finer on the hills, the air is sweeter in the vales, and brighter round the homes, than elsewhere. The brow is lifted more, the light is milder in the eye, the face is more spiritual, the speech is pleasanter, the expression is more confident, the hand is more cordial, and all the action is more comely than anywhere else. Going into a heathen land, Christianity does fine little things almost without knowing it. It puts partitions through dwellings, windows into houses, and plants in the windows; puts a vine over the door, and a paling in front; brings modesty into the shape of garments, and good taste into their folds; paints a blush on the cheek of beauty, and stamps a strange, sweet wonder on the face of youth; writes serenity on the brow of man in middle life, and steadies the step of age; gathers out stones from the highway, and gives tenderness to the treatment of brutes; plants trees by the wayside, and makes somewhere a garden of God.

Particularly when Christ is with a people there is a stimulating power in their atmosphere.

There are climates which render people languid, apathetic, inert and indolent to any such action as is involved in work. And there are other climates which sting, and tingle, and stimulate, and exhilarate to such a degree that people cannot rest. They must bestir themselves. They must work off their surplus energy. They must reduce their vitality. They are impelled to thinking, planning, and doing. We are here in this sort of a climate. To be listless or lazy is not natural. Every one is somehow impelled. An invisible urgency is on him. The processes of nature seem slow to him, and he can barely wait for the ripening of years.

Not unlike this is the atmosphere of religion, Christianity stimulates even to irritation. It is less welcome in torrid zones than elsewhere, because it is so exciting, and stirs the human soul to such unwonted exertion. It inflicts pain and smart upon unready natures. It nettles the hand that does not haste to take hold of endeavor. It is a pungent odor in the nostrils of dullness. It is a tingling in the ear that is not attuned to divine accents and quick to catch the sound of duty's call. It sparkles and blazes through the eye that is not always watching for the coming of the Lord.

The Christian atmosphere is a healing one. Physiologically, no atmosphere is so much praised and sought as a healing atmosphere. Sometimes an invalid will breathe an air which is both a charm and an inspiration. He is relieved of his pains, and without them is in a kind of blessed loneliness. He is surprised at himself, and half doubts his identity. His brain loses the pressure that was an incubus on it. His nerves lose their unsteadiness. His pulses are soft, and full, and calm. His feet are not the heavy clogs which once they were. His food is no longer an acrid and atrocious enemy. And when he lies down it is as when God giveth his beloved sleep.

And when Christ follows a people with an atmosphere of his own creating, the old disorder is not only broken, but the restoring process is begun, and all the nature gets refreshment, tone and vigor. One breathes the air as if it were full of aromatic sweets. Even his ears lose their dullness, and catch new sounds of joy. The healing process touches all the seats of passion, all the vital springs, all the sources of power. Weak and faltering one may often feel; but still he is conscious of an inward potency that has the flush of victory on it, and the promise of great deliverance. The divine physician has not charmed him into a region like this without knowing the climate most favorable to every process of healing, nor without the purpose to perfect the process.

The Christian atmosphere is a purifying one. There may be a kind of healing where there is no sign of any purification. The air of certain regions heal by desiccation. The diseased parts wither and dry. Disease is smothered, not thrown off. Organs are stimulated,

not purged. Persons are mended, not renovated. Natures are assisted, not rejuvenated.

But, when one enters the atmosphere which is full of Christ, all his being is searched. No part is left unpenetrated. It is as if points and probes went everywhere. Every seat of disease is stirred into strange activities. Every disturbed function gets a corrective. The blood works itself free. All impurities are thrown to the surface, for detection and removal. The winds carry away not only the natural wastes of the person, but the wastes from disorder, and the effluvia from parts in the throes of purification. Not unfrequently he seems for a time to be worse than when he entered this encircling sphere. But when the secondary healing comes, after the cleansing of wounds has been accomplished, the flesh comes again as that of a little child, and the nature reappears in freshness, sweetness, and purity; as, from the debris of winter, bursts the brightness of spring into leaf and blossom. In a word, the atmosphere with which Christ surrounds his followers is one that charms away what offends, and bears off on invisible wings all taint, corruption and decay of the life within and without.

If we inquire, more particularly, what this atmosphere is which encircles Christ's people, as they journey toward the land of their hopes, we shall find in it an element of diffused intelligence. Christ is such a teacher, so overflows with intelligence, that he communicates knowledge in ways seen and unseen. He makes his followers observant, thoughtful, and reflective. In the deserts of the world he so feeds them, so gives them drink, so clothes them, as to make their daily wants a source of growing wisdom. At the lips of learned leaders and eloquent speakers, they get the lore of ages, the reasons of their pilgrimage, the aims of living, the special objects of their endeavor, and the courage to endure their hardships. They learn whence they are, who they are, whether they are bound—the special intelligence of those whom Christ's presence enlightens.

In the Christian atmosphere there is, also, a kind of philosophic element. Philosophy is an inquiry into the causes of things. Intelligence considers what things are; philosophy inquires how they come to be as they are. Now, the Christian atmosphere is itself a kind of a revelation, and is also that which unfolds the divine, and sets forth causes. Just as far as possible, Christianity undertakes to answer, in all directions, the question, What for? By its very attitude and claims it bids us search for causes, and find the reasons of things, and their worth in the reasons for them. In the Christian atmosphere, moreover, there broods over all the wonderful influence of public opinion. Precious as the individual is in the Christian scheme, his neighbor is just as precious, and society is a necessity, and everything is condemned as selfish which might defeat the common good. The greatest blessedness of all is its aim, and the combined thought of all is its guide. It administers itself best, not by measured rewards and penalties, but by the force of public opinion, by moral approvals and estimates, rather than by physical constraints.

And, connected with the common thought of the whole, is that other pervasive element known as public sentiment—what people feel, as distinguished from what they think. Christ is with his people, in the very atmosphere, as an incitement and an inspiration to tender, deep, and right feeling. He would have them overflow with brotherly love, and thrill with high emotion, and glow with lofty sentiment, and abound in joy and gentleness, and all other spiritual products.

Most of all, does Christ make his people's atmosphere Christian by a divine affluence, by a sacred breath, by his spiritual presence. As in a garden of rarest herbs and flowers, where all the air is perfumed, and sweet aromas float on every side, there is some one sharp, penetrating, spicy odor that overbears all the others, and is, by itself, distinctly perceived by healthy organs; so is the divine presence in the Christian atmosphere—subtle, pervasive, far-reaching, diffusing itself, and entering into every possible combination, and saluting every spiritual sense.

II. But the spiritual rock, of which Christ's people drink, follows them not only as an atmosphere, but as a stream.

As the stream may be thought of as condensed from the atmosphere, so the Christian atmosphere may be conceived as condensing itself into a stream composed of several branches, which unite to form the grander flow. Out of the Christian atmosphere is shaped and falls, first—nationality. Nation and race are

of God. Nations are born, not made. In the bosom of the Egyptian nation, grew still another, till it could be retained no longer. It was fully born, as many another nation has been, by passing through the Red Sea. It was a nation in the rough, crude and imperfect, when it escaped from the house of bondage, and stood on the firm rock of its liberty; though it had battles yet to fight, and insubordinations to quell. A nation, however, is but a cumbrous machine, that is trained and harnessed only for war.

So the next stream that is condensed from the Christian atmosphere is Law. A nation becomes a state by organizing itself for securing its own safety, maintenance, growth, prosperity and perpetuity. It does this on the idea of law, and by means of legislation. Legislation must furnish a body of laws which shall have shape and system, and shall meet all the urgent needs of human society, and provide for the well-being of all who are the component parts of such society.

Thus the smitten rock at Horeb followed Israel to Canaan. Near that rock tarried the hosts, and received the benefits of a legislation which was for the state as well as for the church; for the nation as a whole, as well as for the individual. That legislation, at Sinai, was marvelous for its comprehensiveness and its wisdom; and the commonwealth that grew out of it, in the course of years, was, in various ways, the wonder of all history. And in whatever land or age Christ follows his people as a stream, they shall become a Christian state, with laws and liberties not unlike those which were carried through the desert into the typical land of promise.

(a.) But laws imply something besides the safety of the person and the protection of liberty: they pre-suppose, develop, and foster industries. They recognize rights of property, growing out of the expenditure of time and labor, and the dominant right of the state to that share which shall insure its own highest well-being. The stream of industrial enterprise which flows into the river of God is a Christian stream, flowing down from consecrated hearts and hands. And the more Christian a land is, the fuller it is of all imaginable and possible industries, as sources of wealth, power and progress; but never as means of pride, luxury and self-indulgence.

(b.) When Christ follows a people as a stream, that stream lavates the foundations of institutions. And these shall be mainly for education, benevolence and religion. Since the world's redemption began, the glory of every people has been largely in its institutions. Schools, seminaries, colleges, universities, have always flourished among them. Homes, hospitals, refuges, asylums, cures, and houses of mercy have risen, as monuments of the Christly spirit of benevolence. All the varied institutions for maintaining, cultivating and propagating religion bring their testimony to the power of Christian ideas in the planting of institutions, as the surpassing achievement of our Christianity in the earth. Away from Christ, nations have arisen that have planted institutions of education and religion—few and poor indeed, and most of them—but all, have forgotten to build upon any basis of charity and love, and so have fallen more and more from heaven; because the spirit of love and self-sacrifice are heaven-born. Till a nation builds its best into great institutions of education and benevolence, it is no Christian nation, whatever else it may be.

(c.) Then, too, there flows into the grand stream from which a Christian people drinks, the branch which is supplied by Literature. And this literature shall consist not only of poetry, history, treatise, essay and story, but also of sermon, and song, and tractate, and analogy, and biography, and inspiration. What a wonderful literature has flowed into the life of Christian Germany, of Christian England, and Christian America! Not to mention other volumes now, consider how the Bible and the Hymn-book have gone into all the dwellings of a Christian people, from greatest to smallest, and how these have satisfied the cravings and modulated the livings of persons and households without number. The service of song has been the salvation of great multitudes; and, with the Bible, the Hymn-book more distinguishes Christians from pagans than anything else, and real Christians from formal and nominal ones. And any people that is surrounded by such a literature as is embodied in the English tongue, has not only the best possible assurance that Christ is with them, but they have also in their hands a means of spreading Christianity among

the nations, which may be rendered effective beyond all comparison.

1. Here, now, is a lesson for those who may regard themselves as obscure Christians. It is a lesson of encouragement and satisfaction and thankfulness. They represent Christ, and they help to make up that Christian atmosphere with which he surrounds and follows his people. They cannot live and thrive unless they are in such an atmosphere; and they can have almost nothing else until they have this. Nor can we look for the conversion and sanctification of souls until they can breathe this air of Christliness, and drink in of the Spirit of Christ from a genuine source. There is no person so obscure that he can not contribute much to this most necessary and best means of Christian life in the world. Every prayer that is breathed, every desire that is expressed, every anxiety that is only looked, every example that is set, every influence that is exerted, every holy life that is lived, is so much toward the creating of a Christian atmosphere, without which nothing Christian can flourish, in our world.

There may be some among those called the humbler sort of Christians, who are among the most influential and powerful Christians that are on the earth. A little child, a servant of all work, the remote cottager, the exiled woodman, the caverned miner, may do wonders for Christ, who has special gifts and opportunities; but here it is seen how every person, though he have no special gifts or opportunities, may be doing, all unconsciously, a grand work for Christ and his Church. It is essentially—more essential than anything else can be—that we have a Christian atmosphere; and to the creating of that, an obscure Christian, living near to God, may contribute as largely as the most conspicuous Christian. Oh, for churches full of those whose chief work it is to make the very air around sweet, pure, heavenly and saving!

2. But let none say that all is done when we have the atmosphere. Not so. The divine architect may have once shaped suns and planets and systems that shine in splendor, from the diffused ethers of space, after he had sown them broadcast. He condensed, transformed and illuminated them, and sent them on their glorious way. So it falls to the lot of those who can, after the divine pattern, out of a Christian ether, to condense, and shape, and beautifully fashion nations, states, governments, industries, institutions, sciences, inventions, arts and literatures. The rough storms of war may be needed, and Christian commanders, like Moses or Cromwell. Great conflicts may arise, for the overthrow of great wrongs; and trusted Christian leaders may be in demand. Great conventions may come, full of the conflict of opinion and debate; and grand Christian orators will find their opportunity. Great states will appear, and wise and judicious statesmen, with the spirit of Christ dominating their lives, will have a sphere to fill. Great questions of law and right, national and international, will arise; and broad-minded men, who have studied divine laws, and walked with God, will alone be adequate to the proper deciding of them. Emergencies will occur for the enactment of laws, to which common minds will be inadequate, and for which legislators must come from Christian communities that have always lived in the light of the skies. Great institutions of education and religion will grow out of life's necessities, and men of fine culture and teaching power, and Christian endowment must offer these. And then, philosophies must be searched and researched, sciences must be investigated, histories must be written, books must be made, publications must be edited, the fields of poetry must be trodden, the sublime and beautiful must be comprehended, the varied walks of practical industry must be thronged; and who but such as have grown up in a Christian atmosphere, and have a just notion of life, human and divine, as in the Son of God, can do all these things well, and so fitly as to cause people to feel that Christ is following them as a stream, through all the tract of time?

Regard yourselves, then, as ever busy in the creating of an atmosphere for the world to breathe; and see that it be pure, healthful, exhilarating, because Christian! Regard yourselves as filling streams that flow around the world; and see that they carry law, liberty, justly rewarded labor, knowledge, science, art and religion to all men. There is a river of God, which is full of water: see that ye drink of it, and that your lives return into it again. There is a divine breath in the air of every clime: see that ye inhale it now, and that it be your inspiration, till you catch it afresh from the celestial hills.

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Miscellany.

The Russo-Turkish War.

There was a crooked man
Who walked a crooked mile,
And found a crooked sixpence
Beside a crooked stile.
He bought a crooked cat
Which caught a crooked mouse,
And they all lived together
In a little crooked house.

That was the crooked way in which the Rev. A. C. Gillies introduced his lecture "Crooked enough, you will say," remarked the lecturer. "Yes, but not any more so than the subject with which I have to deal. The whole world knows that Russia and Turkey are at war; the former for conquest and the latter for life; that Egypt and Abyssinia are cutting off the arms and legs of each other's ambassadors; that Greece is boiling over; that the incoherent political parties called France are in commotion, and that the nation is deliberating whether to commit murder or suicide; that Turkish terrorism reigns in Candia (ancient Crete); that Germany is watching her western neighbor; that the Ultramontanes are plotting; that the Pope is pleading; that Italy is uneasy; that Austria is trembling; that the British Lion is growling; that the "sick man" (Turkey) is trying to make arrangements with the Russian undertaker as to the dimensions and expenses of his coffin, and with the "False Prophet" for the funeral services; and that in less than six months the whole of both Europe and Asia may become a political Vesuvius, a military Etna, pouring forth their lava of both animal and human blood, like a deluge upon the earth." The speaker then remarked that possibly in the contest between these great powers might yet be witnessed the fulfillment of the prophetic visions which were seen by the divine prisoner of Patmos. "However these things may be, the present state of Europe and Asia is the question of the day," and every well-informed person should be able to intelligently comprehend it.

The speaker here went back to the earliest history of our race, traced the wanderings of early tribes and peoples, and the beginning of nations, and step by step considered those wars and conquests which form the links in that galling chain of events which make the condition of Europe and Asia what it is to-day. As in one grand panorama he made the historic past of the old World pass before his hearers, clearly tracing events to their causes, and holding up the vanished ages in the living light of day.

"Like a stone in your stomach the Turk has remained in Europe for 500 years, an unmanageable, incorrigible indigestible foreign substance, ruining the health of the whole system. The Turk will neither yield to, nor learn from European civilization. There is no animal on earth more unteachable than the Mohammedan Turk. * * * He will neither yield to nor learn from anything outside of the Koran. * * * To squeeze out of the Christian population all they can possibly bear, and give them nothing but abuse in return, is a first principle in Turkish finance. And beside, a Turkish treaty is not worth the parchment on which it is written, unless its fulfillment be enforced by foreign powder, lead and steel. * * * A Christian's oath is not received against Mohammedans in Turkish courts," and the equality of the Christian subjects of the Ottoman Empire is universally denied by that government; and said the speaker, "Just so sure as the sun by divinely appointed laws will rise to-morrow, so sure is it that such an infamous juggernaut of blood and blasphemy, murder and massacre, political corruption, financial recklessness, universal ignorance, religious superstition, intellectual imbecility, moral infamy, and social debauchery must crumble to pieces by the crushing weight of its own guilt."

"But is Russia the proper missionary to evangelize Turkey? It is a well known fact that were it not for English power and watchfulness over Turkey there would not be a Christian church east of Athens; but thanks to English influence, exerted more for the protection of personal business interests than for any other motive, the Christian missionaries in Russia have much greater freedom than in Russia. Russia's motives in this war are ill concealed, and she insults our intelligence when she asks us to believe that she is fighting for the Christians of Turkey. She wishes to exterminate the Turk, or drive him out of Europe, back whence he came, and take his place. But the world realizes that but little would be gained by allowing Russia to fill the place of the Turk in Europe, and the great problem of the century among European powers is, what shall be done with European Turkey? The speaker offered as a possible

solution of the difficulty three plans. First, that it be formed into a kingdom, Europe furnishing it kings and queens; or second, that it be divided, giving a portion to Greece, a part to Austria, and the balance to Russia. A third plan was that each State be made an independent principality, guaranteeing to Europe the free navigation of the Danube.

Speaking of Turkish exactions, the lecturer stated that "the tribute paid by Roumania alone amounted, in 1875, to nearly \$200,000, and not a dollar of that was spent on local improvements, but was carried off to Constantinople, where, like many millions besides, it was spent on useless palaces, lazy Sultans, idle women, haughty Pashas and lying priests."

The population of European Turkey is about 8,500,000 and not nearly the half of that number are Turks. In Bulgaria the Turks are only about 20 per cent. With regard to natural advantages, situation, climate and soil, Turkey is the finest country in the world; has an area of 910,000 square miles (including islands), a population of 26,000,000, and an army of about 700,000 men. Besides Turkey proper, the aggregate area of Turkish dependencies is estimated at 1,300,000 square miles, and their aggregate population about 24,000,000.

On the 8th of October, 1875, the Sublime Porte declared himself bankrupt, and smothering under the trifling debt of \$969,600,000. Then, on the other hand, Russia is 6,000 miles in length—that is from east to west; and besides the islands, 2300 miles broad—that is from north to south, making an area of about 8,351,000 square miles. She occupies one half of Europe, one third of Asia, one sixth of the land surface, and one twenty-sixth of the entire globe. She has a population of about 90 millions, and a standing army of more than a million of men. Russia's entire debt in 1876 was \$1,852,208,900, and she expended only \$11,250,000 on education, less than was expended by the State of New York."

How the war will result cannot be surmised, but the speaker closed by relating a strange Christian prophecy made in the year 1453, which was to the effect that in 400 years the Russians would attempt to make a conquest of Turkey, but would be thwarted by the allied French and English, and that twenty years after they would repeat the attempt and succeed in driving the Turks out of Europe. The first part of the prophecy has been fulfilled, and it now remains to be seen if the events of the present war will complete its fulfillment.

The lecturer showed the most laborious research, and notwithstanding the crookedness of the subject, it was most intelligently and ably dealt with.

Our Public Schools.

We see it stated that such distinguished gentleman as Charles Francis Adams, Oliver Wendell Holmes, the Mayor of Boston, and others of education and prominence, are remonstrating, in a formal manner, against the "injustice of taxing the people at large for teaching the classics" in the public schools of Boston.

This, however, is by no means a new question, and it belongs to the public schools everywhere. The State, for its own interests and safety, requires intelligence and good character in its citizens. To secure these it established the common-school system, and claims the right to tax the people for its support. The original idea—and the true idea—was that the "common branches of an English education" were sufficient for its purposes, such as reading, writing, arithmetic, grammar, etc. These were enough to insure intelligence to all citizens. But, in process of time, the ambitious Boards of Education added to the curriculum, from year to year—those in one part of the country, and chiefly in our cities, stimulating to rivalry those in another part—until now, and for a few years past, our common-school system (whose very name indicates what was at first aimed at) embraces in its course, the Latin and Greek languages, French, German, and other modern languages, the higher mathematics, the sciences of botany, chemistry, astronomy, etc., etc., so that in fact the higher departments of the system, with the buildings and equipments required, rival our colleges and universities; and for the support of this expanded and much more expensive course, taxes have been proportionately increased, and "the people" are compelled to bear the burden.

Yet, only a few can be benefited by this gratuitous teaching of the higher branches. The children of the poor cannot afford to spend years in learning Latin and Greek. They have to work

for their daily bread. And the rich can educate their children without aid from the state. Hence, this upper story of our school-house is rather ornamental than necessary or useful. And it is at least in order to inquire whether it would not be best to return to the original idea of a thorough common English education for all the youth of the land.

MOODY IN VERMONT.—The Vermont "Chronicle" says that Mr. Moody's campaign in that State has been more widely planned and effectively executed than any other that has preceded it in Vermont, and that while it is too early to compute the results, it is certain that a great awakening has resulted, and hopes are entertained "that the work of conversion will widen and deepen with the coming months."

"How do you know with a certainty, the truth of your religion?" said an inquirer to a humble, but faithful disciple. "Just as I know the sun shines," replied the other, "because I see its light and feel its heat." And so there are thousands and tens of thousands, competent and faithful witnesses, who know, from their own experience, the truth of Christianity, because they have felt in their own hearts and lives its transforming, and comforting, and sustaining power.

RENOVATION, NOT PROSTITUTION.—Did any enfeebled human being ever become strong under the operation of powerful cathartics or salivants? It is sometimes necessary to regulate the bowels, but that cannot be done by active purgation, which exhausts the vital forces, and serves no good purpose whatever. The only true way to promote health and vigor, which are essential to regularity of the organic functions, is to invigorate, discipline and purify the system at the same time. The extraordinary efficacy of Hostetter's Stomach Bitters in cases of debility or irregularity of the organs of assimilation, secretion and discharge, is universally admitted. Appetite, good digestion, a regular habit of body, active circulation of the blood, and purity of all the animal fluids, are induced by this superb tonic and corrective. It has no equal moreover, as a preventive of chills and fever, and other types of malarial disease. To emigrants and travelers it is particularly serviceable as a medical safeguard.

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THE PACIFIC.

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SAN FRANCISCO:

THURSDAY MORNING, DEC. 6, 1877.

All communications on business should be addressed to C. A. Kloss, Box 2348, San Francisco. Publication office: corner Clay and Sansome streets.

TO OUR SUBSCRIBERS.

X AMINE A L

It will show month and year to end of which your subscription is paid. If you are in arrears, or the subscription is about to expire, and you do not wish to have your name cut off, please to send the remittance for renewal at an early day, and much oblige the Publisher.

Though the Governor's proclamation was not one to stir much enthusiasm for the day, our people kept the last Thanksgiving day quite as heartily as they ever did. In this city the number of sermons preached was very large, and they were on live questions, to the point, and rather able, on the average. There were some distractions, but not many fears or alarms. It was much to be desired that balls, great parties, festivals, and public exhibitions, should not occur in the evening of Thanksgiving day. They are entirely out of place, and not at all in keeping with the design of the day. The festival is a religious and a social one; to keep the heart in gratitude toward God, and to keep tender and sweet our domestic ties, social relationships, and family bonds. Let us discourage everything whose tendency is not in these sacred directions.

It was our fault that the "California Horticulturist and Floral Magazine," for November, was not noticed earlier. It is embellished with a full-page colored cut of "Heath's Late Clingstone Peach," which is a beauty. Mr. C. H. Shinn writes again from his Greenhouse, at Niles. A Traveler describes the Wilson ranch, at Los Angeles. Some Doctor, probably, writes of "Much Fruit as a Diet." The orange tree gets a new notice. And S. S. Boynton discourses of "Fruit Culture in the Foothills." In the other departments the selected articles cover a wide range, and show the usual varieties. All the gardens in these parts are showing the need of really soaking rains.

The demonstration made by the "Working men," on the 29th of November was a very creditable one. It was dominated by the conservative and orderly element, and appeared better than was expected. It was three fourths of an hour long, or about two miles. There may have been 6,000 men and boys in the line; but neither counts nor estimates agree. The Free Labor Exchange is showing that the number of men in this city out of work, and willing to get anywhere, at any price, in order to get work, is not very large. This has a tendency to close the mouths of some of the more sensible of those who have been speaking unadvisedly with their lips. The orators, who mean politics, will, very likely, be silenced in no such reasonable way. In one of the Monday morning papers some unknown writer misrepresents THE PACIFIC entirely, by inserting, in a pretended quotation from our columns, the words "Free Labor Exchange" in a connection in which those words were not used by us. This perverts the meaning, and makes us seem to say what we did not say. All of us belong to the number of the working men, and our sympathies are with all honest and honorable sons of toil. If that paper will publish our paragraph of Nov. 22d, just as it was printed, our vindication will be complete.

Last week Mr. and Mrs. Charles Crocker celebrated their silver-wedding day by throwing open their beautiful mansion to welcome hundreds of their friends. Few people, in any station in life, have more or sincerer friends than they. It was one of our satisfactions to witness the scene, and pay our humble tribute to the entertainers. Mr. Crocker has been a working-man, a merchant, and a railroad builder. He has worked his way up by assiduity, energy, boldness, and enterprise. A cheerful mind, a genial spirit, a sunny nature, have helped and not hindered him. "He has shown that no matter how humble the occupation, an honest and manly application gives dignity to it, and to follow his calling faithfully confers dignity also upon himself. All cannot attain the

position to which he has arrived, but all can better their condition by straightforward diligence." He has done and is doing much for the advancement of our State; is giving employment to thousands of intelligent laborers; is using his wealth in improving and beautifying the city, and is a true friend of all working men. With the multitude who know them, we join in wishing Mr. and Mrs. Crocker a prosperous journey to their Golden-wedding-day.

From a paragraph in the "Oregon Statesman" we learn, with regret, that the Rev. Elkanah Walker "died at his home near Forest Grove, Washington county, on the morning of the 21st of November, after a somewhat protracted illness. Mr. Walker came to this coast as a missionary to the Indians in 1838, and founded the Spokane Mission, which he abandoned at the time of the Whitman massacre in 1848, since which time he has resided near Forest Grove." We saw Mr. Walker in 1869, before his natural strength had much abated, and while he was still the acting pastor of a church. He was a native of Maine, had a tall and commanding form, and not a little force of character. He was the father of Rev. J. E. Walker, our worthy and faithful correspondent at Fochow, China. He has now followed, into the unseen, his missionary associate of the early days, the Rev. H. Spalding, who died a few years ago, weak, aged, and toll-worn.

By the temporary or permanent defection from their ranks of Senators Patterson and Conover, the Republicans in the U. S. Senate have been, the last fortnight, in danger of losing their ascendancy. The struggle to retain it has cost one all-night session, and a sitting even on Thanksgiving day. The result, so far, has been, by the admission of Kellogg, of Louisiana, to the Republican side, and Butler, of South Carolina, to the other side, to keep the relative strength of the parties as it was. Should Eustis, Democrat, of Louisiana, finally be admitted, there might be a tie vote on party questions, which the Vice-President would decide in favor of the Republicans. Were Senator Sharon of Nevada, in his seat, the Republicans could rely on a small majority, and until March, 1879; unless some such event as the death of Senator Morton should further diminish their numbers. As the houses now stand there can be no strictly partisan legislation whatever. For which we may be grateful.

There is much in Joseph Cook's prelude (about the Chinese) to his lecture, of Nov. 12th, 1877, which is really admirable; and there are in it, also, some strange misconceptions. He speaks of the burning of the village of Antioch. Antioch was never burned at all. Nor was a fourth part of the Chinese quarter of Antioch burned; and a few Chinese only were driven away. Mr. Cook says: "They (Chinese) were sent down, mired to the waist in mud, to build levees when San Francisco was threatened with an inundation, and when no white man would take the position." What a droll notion the lecturer must have of the hills on which our city is built. Sacramento has heavy levees; but they were built before the Chinese came here, in large numbers. Stockton and Marysville have some embankments, but we have never heard that any Chinamen constructed them. It is barely possible that the Chinese have labored in the tule-lands, making levees upon some of the islands that have been redeemed from overflow. Mr. Cook exaggerates the virtues of the Chinese as much as our Anti-coolie men exaggerate their vices. And he seems not to know that converted Chinamen are, right here, sometimes ostracised by their own countrymen, persecuted, beaten, and abused in all sorts of heathenish and contemptible ways.

This is a little of what the "Boston Evening Express" says about the Chinaman. It is best for us to consider, now and then, what may be said on the other side. "Nevertheless this is a free country, and he is coming, and what are we going to do about it? We know of no other way than to Americanize him. Let him see and feel that this is not old, effete China, but young and bristling America. When he puts his little foot upon our great soil he should be taught the unmistakable fact that he is to adapt himself to a new state of things. We have little fear that he will exert any considerable baneful influence. He can, if we, as Americans, are not up to our opportunities. The first conflict is, and has been, with labor. But the Chinaman, as soon as he clearly sees and comprehends the situation, is not fool enough to work for fifty cents a day when he can get more.

As to the religious, social and private affairs of the Chinaman, these can safely be trusted to time. All we have to do is to Americanize these people. They are not dullards—not fools. Their heads are on their shoulders, even if their morals are below par. They can be made useful, and that is the lesson that our people are to comprehend. We had best do it at once." Some of the objections to the Chinaman would probably vanish if he would cut off his cue, cease to shave his head, wear his clothes out in his style, and otherwise conform to our habits of living. We have been surprised that the Chinaman has not been keen enough to see all this.

Among the Papers.

BY S. H. WILLEY, D.D.

THE RECORD-UNION.

Among the papers in hand to-day are several more copies of the "Record-Union." From these it is plain that that paper is fast removing all doubt, if, indeed, any doubt remains to be removed, as to whether or not it is opposed to Christianity. It is in vain for the paper to put in its mild demurrer to the charge of being against it by saying, "What we said, evinced rather a jealous fervor for the conscientious living out of true Christianity, than a hostility to that religion." Its earnest readers must see the thinness of this pretense.

Now I am in no humor for controversy. But when I see a business journal, published at our State capital, working daily to undermine confidence in the Christian religion, I am in no doubt what is the duty of all good citizens toward it.

Its course in this respect is exceptional, and is contrary to that of all the leading commercial newspapers in the United States.

What inspires the "Record-Union," in Sacramento, California, to assume such a supercilious air toward the religion of the country, does not appear, but the air itself is one of the leading characteristics of that journal.

It would be unnecessary for me to say to observing readers of that paper, that it is most unscrupulous in its statements as to matters of fact. When it charged that Mr. Duncan was a church member, and has been informed to the contrary, it will not stand corrected, but still insists!

As to the number of church members who apostatize, the paper is wildly wide of the truth. And as to a general decline of faith among intelligent Christians themselves, the idea is a mere figment of its imagination, or a wish of its heart. And as to its characterization of the Bible, in many respects it falls but little short of blasphemy! And further, the paper is as weak in argument as it is wrong in facts. Take this example.

"Our argument," it says, "went to show that it could hardly be possible for bad men to successfully assume the bearing of saints, unless the saints had fallen away from the original standard of their faith, so far as to render imitation of their conduct practicable to the wicked."

Isn't imitation of virtue practicable to the wicked? Isn't that fact an accepted idea in all literature? There is an old book, held, in small esteem by the "Record-Union," that nevertheless speaks of "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." Nobody but the "Record-Union" has ever suggested that this transformation could not have taken place, unless the angels themselves had first descended into apostasy!

That argument won't hold water. Try it in another way. Just a hundred years ago, Benedict Arnold was a general in the patriot army. He selected and obtained command of West Point, the most important fortress in the United States. And he did it on purpose to betray it to our enemies through Sir Henry Clinton. Now according to the "Record-Union's" theory, that traitor could never have become what he was, and plotted the surrender of the country to the enemy, had it not been that the patriots of that trying day had "fallen away" from their original standard of devotion to liberty, and so made the assumption and imitation of their conduct possible by a traitor! Would that proposition be any more ridiculous than to say with the "Record-Union," that hypocrites cannot assume the bearing of saints unless the saints have fallen away from the original standard of their faith? Still further, the "Record-Union" shows small respect to the law of the land in its recognition of Christianity.

In my article of Nov. 8th, I quoted a few specimens of the numerous de-

cisions of courts, and judicial opinions, to the effect that "The laws and institutions of all the States are built on the foundation of reverence for Christianity." This important point in the civil aspect of the matter, the paper treats very lightly. While in some columns it emphatically acknowledges the need of stable laws, upheld by a sound and strong public opinion, in order to protect men in the safe and peaceful possession of their own, in other columns it seems to work with all its might to pull out the foundation stones on which reverence for law is thus declared to rest, namely, the sanctions of the Christian religion. Let the paper put its ear to the ground and listen to the coarse mutterings of rough and lawless mobs that menace the public peace, and it will hear churches spoken of there, and religion, very much in the same spirit with which it speaks of them in its own columns. And if that paper, and other kindred influences tending to destroy reverence for Christianity should be allowed to go too far, the time may come when it will be out of the power of government itself, supported by law-abiding citizens, to protect houses from the torch, property from confiscation, or persons from violence. It will be well for the "Record-Union" and its friends to observe who the people are, and what are their principles, on whom they would depend in an emergency. People that have anything to lose cannot afford to weaken the influences on which the public order rests.

In THE PACIFIC of Nov. 8th, I quoted from Judge Wilson, formerly of the United States Supreme Court, as follows: "No society can tolerate a willful and despicable attempt to subvert its religion, any more than it would to break down its laws." It is a proper subject of reflection for the "Record-Union," and its readers, whether or not its course does not amount to "a willful and despicable attempt" to subvert the religion of the country. It brings nothing in its stead. It submits no new religion with which society could better itself, but it works only to pull down the one we have, by undermining confidence in it in the minds of men. If, then, it means to be an infidel paper, it becomes it to fly the infidel flag, and stand by its colors. But it does not become it to stab Christianity itself, under the pretense of chastising false professors of Christianity.

The paper is moved to inquire, if "no society can tolerate a willful and despicable attempt to subvert its religion," on the ground of what right we go with our Christian missions into China, Japan, Hindostan, Turkey, etc. We go with a better, a truer religion than they have ever known, and teach it to them. We teach them the facts on which it rests, and the perfectness with which it meets their wants. It is for them to accept it or not on its merits. No "willful or despicable attempt" is made to "subvert" any established religion, but the Christian religion is offered in the name of its Author, as the religion for all mankind alike, and the matter of its acceptance is with them.

In these latter years, since the people of the world have come to know each other, the superior civilization that springs up where Christianity is the religion of the people, has drawn attention to Christianity itself, and for that reason it is now welcomed in quarters where it would not have been permitted to enter half a century ago. It is in this very simple way we try to "expound this hard matter for the behoof" of the "Record-Union," and make the method and spirit of Christian missions plain.

And now, without further reference to the case of this particular paper, it may be well to point out just here the very great importance of care as to what is the character of the daily paper we receive into our homes. Its very coming gives it substantially the endorsement of the head of the family who takes it. Therefore its sentiments will be understood to be approved by him. But then its coming every day is like a continual dropping that surely wears its way. Let a daily paper enter a home unchallenged a few years, steadily pressing its views and advocating its principles, and you will almost certainly find those to be the views and sentiments of the family itself. We know by observation that this is practically so. If the paper holds any truths in small esteem, and presents them in that light continuously, its readers will gradually come to take the same view of them. If, for example, the daily paper should hold up the school of medicine accepted in the family, to ridicule, and seize on every occasion to diminish confidence in it, it could not fail to lose the confidence of the household. No theory of politics, or finance, or system of education, how-

ever excellent, could hold the unbroken esteem of readers whose daily paper held them in contempt and scorn.

No more can the Christian religion hold its desired place in the confidence of people who welcome daily reading that treats it with disrespect or contempt. Let it be ever so true, if a paper comes daily, year after year, calling it in question, suggesting doubt, raising the laugh against it, ridiculing its fundamental principles, and representing the thinking world as abandoning it, it will not retain a hold upon the conscience, or power over the life. The influence of such a paper comes up like miasma, entering with the air, and especially upon young life there is almost no defense against it. No antidote of truth comes in to meet and correct it, and so you will find, by and by, to your consternation, that all faith in truth, virtue and sound principles has gone down before it. These are very serious considerations for thoughtful men and women, especially if they have the responsibility of young people on their hands. It is not enough to know that a daily paper gives well the news, even though the news is pretty much all we ourselves care for. If there are lurking among its editorial or selected articles, specious things in the interests of error and unbelief, young eyes will find them, and be insensibly influenced by them.

There's a place for poisons, and where they are properly labeled, and are where they belong, we feel tolerably safe from them, but we don't want to risk mixing them with our daily food. Our California society is yet in its newness. We have not seen here the effect of things enough, to put us properly on our guard. Hence, we are liable to a culpable carelessness.

It is our spring-time, our sowing-time. And the sentiments of the papers we receive and support, and furnish to our families, are a part of the seed we sow. But we must remember, there'll be a harvest by and by. And the law of that harvest will be this: "Who sows a man sows, that shall he also reap."

Religious Intelligence.

The West.

A second-hand Sabbath-school library, in fair order, can be purchased at a very low rate, by addressing "Sabbath-school Library, Box 104, Grass Valley, Nevada Co., Cal."

Thanksgiving services were well attended in this city last week, notwithstanding the procession of the so-called working men. At Oakland, union services were held at the Methodist church, and Dr. Eells preached.

Three persons united with the Third Congregational Church in this city, last Sunday; and fourteen—four by profession, and ten by letter—with the First Congregational Church in Oakland. At Bethany Church, in this city, five Chinese believers were baptized and welcomed to fellowship.

At the Redwood Congregational church the children had a Thanksgiving praise service last Sunday evening.

The net proceeds of an entertainment recently given by the Congregational church at Sonoma, amounted to \$350. It is to be used for painting the exterior of the church, carpeting the aisles and platform, and for other needed improvements.

Riverside church rejoices greatly in the handsome present of a beautiful communion set, from some "unknown friend." Also in entire freedom from debt, increasing congregations, and strengthening up all around.

Rev. D. F. Watkins, well known to our churches as the missionary of the American Board in Mexico, is recruiting his health by supplying the church in Dutch Flat. He is hopeful of soon fully regaining his health. Meantime, the church prospers under his care.

By the liberal and large-hearted aid of a lady member, the church in Rocklin are enlarging and improving their place of worship. A fine tower and spire in front, an extension in the rear, paint inside and out—then the dedication.

Supt. Warren has been spending four or five weeks in Siskiyou county. Arrangements are made for the organization of three new churches in the early spring; at which time, also, the beautiful church edifice being built by the Little Shasta people, without aid from the Union, will probably be dedicated. Rev. Mr. Graves is fortunate in being so ably and efficiently supported in such an enterprise by three such men as Mr. I. F. Davis, Andrew Soule and Mr. Terwilliger, as well as many others.

The Chico "Enterprise" gives four columns of its issue of Nov. 30th to Bro. Dickerman's Thanksgiving sermon.

It is good reading—those columns could scarcely have been so well filled otherwise. The subject is "Common Schools"; but the "prelude"—as Joseph Cook would say—is devoted to matters of thanksgiving respecting which Butte Co., and Chico in particular, have special cause of thanksgiving. "Never," he says, "were Chico and Butte county happier than to-day. Never had we more cause for thankfulness." Eighty bushels of wheat to the acre, in a year like this, ought to content a farmer anywhere. He adds: "Never before were the churches of Chico so well filled, and so liberally sustained. Never were the Sunday-schools so full of interest to the young and old. Never before was so much sympathy and help extended to the poor; so much thought and energy given to the intellectual and moral well-being of society." To all which we cry "Good!" and send up to our brother and the people of Chico our glad congratulations. The other churches united in this service, their pastors assisting in the exercises.

PAYING OFF THE DEBT.—The following Sunday-schools have contributed thirty dollars each toward wiping out the debt of the A. H. M. S.: Sacramento; Plymouth Avenue, Oakland; First Church, San Francisco, and Santa Cruz. The Santa Barbara church has given ten dollars, and wants two other schools to make up the thirty. Plymouth and Green St. Churches, in this city, have each pledged thirty dollars for the same object. If ten more churches will put their shoulders to the wheel, California will be well represented in this noble work. It is expected they will.

METHODIST.
The new M. E. church at Madison, near Woodland, will soon be ready for occupancy.—The new parsonage is completed and now occupied by the pastor's family at Haywards. It is a two-story building, and is very commodious and comfortable. It is nearly paid for.—We learn that a good revival is still in progress at Plano. The Congregations crowd the church and conversions are frequent. Thirty-four have united with the Church since conference.—[Advocate.]

BAPTIST.
Last week's "Evangelist" says: "Rev. G. S. Abbott has accepted the call of the First Church, and will enter upon his pastoral work in December. Bro. Abbott will find a very hopeful religious interest in the church. Eighteen persons called at Bro. Hulbert's study last Sunday for conversation and prayer, most of whom had begun to hope in the Savior during the previous week. Some of them will be baptized next Sunday evening."—The Baptist church in Healdsburg has received several valuable accessions.—Rev. H. I. Parker, of Santa Barbara, has returned to his home, after an absence of about six months.—Rev. J. S. Jesse accepts the call of the Calevares church.—The Baptist church at Salem, Oregon, has commenced missionary work among the Chinese.

RIVER CONFERENCE.
This body held its third meeting at Martinez, Nov. 19-20. Opening sermon by Rev. J. J. Powell, of Nortonville. Subject—"The Indispensability of the Holy Spirit." The text was from Zechariah iv: 6; and its thought was urged and illustrated in a manner calculated to fix it in the minds of all who heard. And that is the perfection of preaching, after all.

The meetings were well attended. Some, however, to whom parts had been assigned, did not report, either by letter or in person. And that was most certainly wrong. We who were present—both members and visitors—were greatly blessed by the interview. Our hearts came together more closely than they had been before; we planned, and prayed, and wrought together, and God blessed us in so doing.

Rev. L. H. Meade, of Clayton, read us a very well prepared and very suggestive paper on "The Elimination of Physical Elements from Historical Christianity."

After the sermon on Monday evening, Mr. S. S. Smith, of Plymouth Church, San Francisco, gave the Conference some account of the late meeting of the American Board in Providence, and also of the Congregational Council in Detroit.

"How to Promote the Fellowship of the Churches" occupied considerable time, and called out almost all the members and visitors. Among the good ways to promote fellowship, the following were suggested: Attend such meetings as this; those who absent themselves ought to be labored with; prayer-meetings attended by delegations from neighboring churches, (Dr. J. K. McLean); Concentration, (Rev. L. H. Meade); Co-operation in devising ways

and means. (Rev. Jno. A. Banfield): Bear one another's burdens (Rev. T. K. Noble). All agreed that this is one of the most important subjects which we as a denomination have to discuss. Especially is this true in California, where we are so scattered, and our interdependence, our oneness, our loneliness, are by our circumstances, so strongly emphasized.

A committee, consisting of Revs. Banfield, Powell and Tutill, was appointed to do what it can to increase fellowship, and look after the wants of destitute fields in the bounds of our Conference.

The essay of the meetings was by Rev. E. B. Tutill, on "Ministerial Deficiencies"; but as it was asked by vote of Conference that it be printed in THE PACIFIC, I say nothing further of it here.

"How to Promote Revivals" called out the following suggestions: Holy lives; we preach more by practice than by precepts; return from backslidings; pray for the Holy Spirit; make personal effort; the minister must get thoroughly in earnest—must supplement the sermon with personal appeal; the membership must be aroused before conversions will take place; revivals are not always conversions—there may be great revivals and no conversions.

The reports of the churches showed a very good spiritual condition throughout the Conference—revival at Nortonville; revival at Pacheco; revival at Martinez; additions at Benicia. Everywhere, except at Antioch, the reports were cheering.

The fraternal greetings of the Bay Conference were borne us by Revs. Noble and McLean.

The brethren who are doing the Master's work here with these little churches are, I think, doing it prayerfully, cheerfully, hopefully; and there are brightening prospects before them—not least among which is a growing burden on their own hearts of the worth of immortal souls. We all look forward to the next meeting of the Conference with pleasant anticipations, hoping to tell at that time what great things the Lord has done and is doing for us.

J. A. B.

Benicia, Nov. 22d, 1877.

Eastern and Foreign.

NOTES.—Rev. Samuel Cutter, a respected clergyman in the Protestant Episcopal church, has resigned his office as Presbyter in that church, on account of the hopelessly High Church drift which he says was very manifest even at the late peaceful General Convention.—Rev. Dr. Webb, of Boston, is so far recovered from six months' sickness as to resume duties, but "looks ten years older."—The Unitarians are going to try, at Hartford, Ct.—James Brown, of N. Y., left \$80,000 to Union, and \$10,000 to Princeton Seminary.—Dr. A. A. Hodge is inaugurated at Princeton.—Among the dead are Rev. John A. Vinton, of Winchester, Mass.; Dr. Willard Child, at Moores N. Y.; Rev. J. H. Beckwith, at Chataqua, N. Y.—Rev. T. R. Field, D.D., who spent some months recently in California, has been chosen Prof. of Bibliology at Amherst College, and Librarian. Rev. Dr. J. C. French has been chosen to succeed him in the 2d church, New London.—Prof. Judson Smith, of Oberlin Seminary, has been elected pastor and Professor at Amherst.—It is said that Prof. Childs, of Hartford Seminary, will retire on account of health, from his position.—Rev. A. J. Parker, father of Mrs. Watkins, of the Western Mexican Mission, died at Danville, Province of Quebec, aged 75. He was for 48 years pastor in that town.—Jona. Edwards Woodbridge, formerly of the Boston "Recorder," died at Hartford, Nov. 17th. His age was 76.

The Rev. James Parsons, long the pastor of the Congregational church at York, England, died at Harrogate on October 20th. Thirty years ago he was called the "Prince of Living Preachers," but his oratorical power is not remembered so much as his great success in winning souls to Christ.—The Third Presbyterian Church, Chicago, has concluded the negotiations for purchasing the new unfinished St. John's Episcopal Church building, on Ashland avenue, in the same city. The purchase price is \$30,000. To finish and furnish it will require \$40,000 more. The auditorium will seat, when completed, about 2700. Rev. Dr. Kittredge is pastor of this church.

REV. DR. DALE.—The "Christian Intelligencer" correspondent speaks as follows, concerning this eminent clergyman:—He looks the student rather than the orator and man of affairs. His complexion is peculiarly swarthy, his

hair black, wiry and profuse, his face ordinarily grave and unilluminated, and his mien and stature anything but imposing. He speaks with readiness, albeit with the English Parliamentary drawl and artificial hesitancy. His address at the Club was animated, interesting, such as only a man who was at once practical and scholarly could have given. There were many biographical glimpses interspersed, which I would like to report but have not the space. Neither need I attempt an outline of his Yale Lectures on Preaching, as I see that they are already in process of publication. Suffice it to say, that they are considered to hold their own in the brilliant series to which they belong, perhaps philosophically to take the lead.

SLAVERY ABOLISHED.—In this time of great events in Europe and Asia it is not well to overlook what is passing in the Isles of the Sea. Chief of these items of interest is the fact that the Queen of Madagascar has abolished slavery within her dominions. The proclamation announcing liberty in all the land was read by the Prime Minister of the realm on the 20th of June last, and all traffic in slaves in the future was strictly prohibited. In a great assemblage of people, and with solemn and impressive ceremonies, the royal decree was made known, and received with shouting and rejoicings, even by those who had been slaveholders. The most significant fact connected with this act of emancipation is that it was expressly founded upon precepts of the Gospel, and was done because the Queen was a Christian, and her government a Christian government. So goes the Gospel of Christ on its way to its great and beneficent triumph.

TWO COUNCILS IN MASSACHUSETTS.—The "Congregationalist" gives four columns editorial to two councils lately held in Mass. Mr. Fitz's *ex parte*, at Southampton, refused to grant him clean papers, and succeeded in bringing about harmony in that long divided church. But Dr. Dexter does not think that it was Congregational for Mr. Fitz and his 65 to call an *ex parte*. At Indian Orchard, the council called to install Rev. Jas. F. Merriam, son of Mr. George Merriam, of Springfield, declined to give its sanction. On being asked for the reasons, the council says that while not satisfied with his view, on the atonement, they especially object to his views on eternal punishment. His view of the latter subject is that the Bible does not teach it, nor does it teach the contrary. His private judgment is that if eternal, it is eternal death or annihilation. The vote in the council was eight to six. Three ministers voted in favor of installation.—Washington Gladden, C. L. Morgan, and E. A. Smith; six against—W. T. Eastis, E. A. Reed, S. H. Nowell, L. H. Cone, S. V. McDuffy, and T. Lyman. Rev. Dr. Buckingham was excused from voting. Rev. Burdett Hart was obliged to leave. Dr. Holland, in "Scribner," will have a new text for his favorite doctrine. The "Independent" adverts to the fact that Rev. Dr. Dale has held these views and yet holds his high place in English Congregational Churches.

The Turkish yearly fast is just over. The man who has been around every morning with his drum, or cymbal, or tooting instrument of some kind, has been around to the houses for his backsheesh. As we live in a Turkish house he seemed to expect something from us, though I should rather have paid for his not waking me up at three or four o'clock every morning. They get up early to eat before the sun rises, and then they eat nothing, drink nothing and smoke nothing until the sunset gun is fired. For one moon, every day, is this strictly kept, even by quite young children.—[Miss Rappleye.]

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by a East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested it wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 126 Powers' Block, Rochester, N. Y. 112-4

WANTED.—Agents male and female to sell Pictures everywhere. One agent alone has retailed over 15,000, and is still at work. WHITNEY & Co., Norwich, Conn.

Special Notices.

ROOMS TO LET IN OAKLAND.—One or two pleasant rooms, without board, on Twelfth St., Oakland, and within three minutes walk from Broadway station. Apply by letter to Mr. Pope, care Box 2348, San Francisco. 6decif

THOMAS R. KING, a poor but honest traveling agent, who has been selling Irving's Japanese Carpets for the last year, was suddenly called East last week, by the death of his only father, who left him a fortune of \$187,000 in government bonds. Agents for this famous Oil Cloth wanted in every town and county of this coast. See advertisement on this page.

PACIFIC PURCHASING AGENCY.—For the purpose of facilitating communication between the readers of THE PACIFIC and its advertisers, we have concluded to offer our services gratuitously to all, in the purchase of any article for sale in San Francisco; also in answering any reasonable inquiry in relation to anything in the market. As these services are offered gratuitously, all letters must be accompanied with stamp for return answer. Orders should be very explicit, stating how articles are to be sent; and must contain stamps for prepayment of postage, if articles are to be forwarded by mail.

BEAUTIFUL ORNAMENTS.—There is, without doubt, more happiness furnished and kindly feeling produced by photograph than any thing else in the world. The home that is not adorned with portraits of relatives and friends is a dreary waste, no matter how many elegant features it may possess. So beautiful now are the productions of the art that when handsomely framed they constitute the best room ornaments that can be procured. This is especially the case when the portraits have been taken at Morse's well-known Palace of Art, at 417 Montgomery street, for all the styles produced at this establishment are unsurpassed in beauty and finish. Photographic artists do not lack in this city, but the studio which turns out the best and most beautifully finished pictures is unquestionably that of Mr. G. D. Morse. The purity of their style and the excellence of their likenesses have won for Mr. Morse the deserved reputation of being the first artist in his line on the Pacific coast.

SANTA CLAU'S LAST VISIT AT KOHLER AND CHASE'S TOY STORE.—How the children and their mammae used to crowd at Kohler's! Kohler's Toy Store was always full, always active, but especially so during holiday times. How the bright pictures of happy days of childhood come thronging into memory at sight of Kohler's Toy Emporium. But this is Mr. Kohler's last year among the toys. The Pioneer Santa Claus of San Francisco, the prince of toy merchants, the man that above any other in California has for the last twenty-five years made the hearts of thousands of children glad by his beautiful selection of Christmas presents, has concluded to retire from the toy business, and devote all his time and energies to the sale of the famous "Decker Bros." "Emerson" Pianos, and the Mason and Hamlin Organs; and all his large assortment of toys, fancy goods and Christmas goods have to be sold THIS CHRISTMAS, regardless of cost. Parents, Sunday-school Superintendents, and church committees in quest of bargains, should remember this announcement. The goods are going rapidly. Shelves, heretofore ever groaning under the weight of boxes and packages are beginning to look empty; and an early visit of any one who reads this notice may be of advantage to him.

To the Readers of the Pacific!

You are all invited to call or send your orders to
55 Third St., San Francisco.

I have there opened a retail store, in connection with my wholesale business, for the sale of unadulterated

Coffee, Teas & Spices.

Every article shall be just what it professes to be, and what the public expect by the name under which it is sold. My motto is: No adulteration; no deception; full measure, and every article of the highest excellence.

I have fitted up, at great expense, a new hot air engine, with mills attached, and you can have your coffee ground in the most improved style, at a moment's notice.

Goods delivered to all parts of the city, free of charge.
ADAM H. MURPHY,
Continental Coffee and Spice Mills,
2nd Nov 77 55 Third street, S. F.

SOMETHING NEW.

IRVING'S
JAPANESE PAPER
CARPETING
—FOR—
Floors, Stairs, Rugs, Mats, Etc.

Are fast supersides all other Floor Coverings,
—FOR—
Dwellings, Offices & Vessels.

Price, 50 cts. per Square Yard.

The Carpetings come one yard wide, twenty-five yards in a roll; and one-half yard wide and thirty-seven and one-half yards in a roll; and we claim for them the following points of superiority over all cloth:

1. They are handsomer.
2. Have no offensive smell.
3. Cost about half as much.
4. Will lay smoother.
5. Are more durable.
6. The FABRIC or FOUNDATION is superior.
7. Cooler in Summer and warmer in Winter.
8. They will not crack like oil cloth, as the six or eight BRITISH OIL COLORED, of which the patterns are composed are printed by hand, RIGHT INTO THE FIBER OF THE PAPER.

CALL AND EXAMINE THEM.

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Lectures.

The undersigned will lecture during the present

lecture season, for churches, literary societies and

benevolent institutions. Terms will be made satis-

Young Folks.

Simple Exercise for Little Ones.

Who made all things?
God made all things on earth and sky,
From worms that creep to clouds that fly.

Where is God?
I cannot find a lonely spot,
Where the Almighty God is not.

What is God?
God is a spirit, just and wise,
We cannot see with mortal eyes.

Can God see you?
He sees me in the darkest night,
As well as in the noonday bright.

Can you hide from God?
I cannot from his presence fly,
Nor hide me from his piercing eye.

How long has God lived?
Before the sun; he lived always—
I cannot count eternal days.

Is God great?
He must be very, very great!
Who could such mighty works create.

Is God powerful?
He holds the lightnings in his hand,
And thunders roll at his command.

Is God holy?
He is so holy and so pure,
He can't the smallest sin endure.

Is God good?
How good he is no man can tell,
Nor angels, who in glory dwell.

What good has God done you?
He sent his only Son to die
For such a sinful worm as I.

Is God merciful?
If I repent, he will forgive
My sinful soul, and let it live.

Commander Jamie.

There lived in a Scotch village a very little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly; but he showed such an anxiety to go and see the distant countries which he had read about, that she finally consented. As the boy left home the good woman said to him: "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down, every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie, and soon he was on shipboard, bound for India.

They had a good captain, and as some of the sailors were religious men, no one laughed at the boy when he knelt down to pray.

On the return voyage, things were not quite so pleasant. Some of the sailors having run away, their places were supplied by others, and one of these proved a very bad fellow. When he saw little Jamie kneeling down to say his prayers this wicked sailor went up to him, and giving him a sound box on the ear, said in a very decided tone, "None of that here, sir."

Another seaman who saw this, although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come up on deck, and he would give him a thrashing. The challenge was accepted, and the well deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said, "Now, Jamie, say your prayers, and if he dares to touch you, I will give him another dressing."

The next night the devil tempted Jamie to do a very foolish thing. He does not like to have any one say his prayers, or do right in any way, so he put it into the little boy's mind that it was quite unnecessary for him to be creating such a disturbance in the ship, when it could be easily avoided, if he would only say his prayers quietly in his hammock, so that nobody would observe it. Now, see how little he gained by this cowardly proceeding. The moment that the friendly sailor saw Jamie get into the hammock without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck, he said: "Kneel down at once, sir! Do you think I am going to fight for you and you not say your prayers, you young rascal?"

During the whole voyage back to London this reckless, profane sailor watched over the boy as if he had been his father, and every night saw that he knelt down and said his prayers. Jamie soon began to be industrious, and during his spare time studied his books. He learned all about ropes and rigging, and when he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little Jamie, of whom I have been telling you. When the Great Eastern returned to England, after this successful voyage, Queen Victoria bestowed on him the honor of knighthood, and the world now knows him as Sir James Anderson.

Idle Hands.

Some people think it makes thin hands look nice to wear very long nails. I have seen men that took pride in cultivating one or more nails till they grew and curled like birds' claws, and then making a show of them. But they were always silly men, or they had a very silly streak in them somewhere. No person of real delicacy likes to do a thing like that; and as for good sense, if he has any, he knows very well that if people consent to look at such a thing, they do it either from gross curiosity, or with a kind of pity for the man or boy who is willing to make such a show of himself.

But one of the worst features of these long nails is, that they almost always grow on idle hands, and that is disgrace enough, in my estimation. I cannot endure idle hands. I will not have anything about my hands, if I can help it, that will prevent my doing any sort of good work. I have often noticed that very long nails on the hands are a pretty sure sign of an empty head. It takes a pretty industrious disposition, I assure you, to make a very good scholar.

The ancients had a fable about an idle youth whose nails grew so long that they turned into birds' bills, and his hands into birds' heads, and then these heads went to work eating up his brains. All you sharp eyes can see the point of that. Idleness not only never makes a good scholar, but it seems to eat up what little brains a boy has, so that he grows worse instead of better. I think it a very good fable.

"Does it apply to girls, too?" asks little Black Eyes.

Of course it does. Do not the boys and girls all get their lessons in the same way, by diligent, industrious study, and do they not all have to work, too? You need not think that because that ancient fable was about a boy, that it was of no use to you. But you do not look as though you needed it. You have not been idling away your time, if I am any judge. And you want to know if the fable was made for girls too.

Well, in truth, I do not suppose it was. The ancients did not take much pains to teach the girls. They did not think they had much brains to learn, and some thought they had not souls. So what was the use of teaching them. All they were good for was to work or play lady. Those who worked, of course, would not have idle hands, and it was no matter if the hands of the idle ladies did turn into birds' bills, for there were no brains for them to eat.

But we are getting rid of all this nonsense now-a-days. Girls must work as well as boys, both at home and at school. It is good for the health of both mind and body. It is as true of both, that

"Satan finds some mischief still
For idle hands to do."

if it is only picking their own brains out. I hope all the boys and girls will be so diligent that no one will have occasion to ask them if their nails are growing into birds' bills.

Tell Your Mother.

Fanny Fern says: "I wonder how many girls tell their mother everything. Not those 'young ladies,' who, going to and from school, smile, bow and exchange notes and pictures with young men who make fun of them and their pictures, speaking in a way that would make their cheeks burn with shame if they heard it. All this, most credulous and romantic young ladies, they will do, although they will gaze at your fresh young faces admiringly, and send or give you charming verses or bouquets. No matter what 'other girls' do, don't you do it. School girl flirtations may end disastrously, as many a foolish, wretched young girl could tell you. Your yearning for some one to love is a great need of every woman's heart. But there is a time for everything. Don't let the bloom and freshness of your heart be brushed off in silly flirtations. Render yourself truly intelligent. And above all, tell your mother everything. Never be ashamed to tell her, who should be your best friend and confidante, all you think and feel. It is strange that many young girls will tell every person before 'mother,' that which is most important that she should know. It is sad that indifferent persons should know more about her fair young daughter than she does herself."

Kindness to Animals.

It pays to treat domestic animals kindly. There is no animal so stupid as not to know the difference between kind and unkind treatment, and none so vicious or ungrateful as not to respond to the hand that pets and caresses it. The vicious horse has almost

always been a timid colt, and required only kind and gentle treatment to drive away fear and establish confidence, to render him docile.

It is the nature of all animals to resent ill treatment, even from one of his own species, and to fight when imposed upon. Thus the horse will return a kick or a bite, while the horned animal will do battle with the arms with which nature has furnished it.

A timid and spirited colt is very naturally and rapidly changed into a vicious and unmanageable horse by rough and unkind handling—and the timid heifer, by the same treatment, becomes an ugly hooking and kicking cow. Domestic animals recognize kind words as well as kind acts, and a cross word at a critical moment will bring fight and a determined opposition, where a kind word would have calmed fear and subdued anger. In handling domestic animals, that man is the most successful who governs his own passions. With domestic animals, kindness begets kindness, and passion begets passion.

Economizing Steps.

A large part of the weariness of housework comes from the number of steps required of the housekeeper while performing it. The going up and down stairs, the vibration between the kitchen, dining-room, cellar and other parts of the house, wear out the strength quite as much as all other tasks combined. Hence such concentration of resources as will give the housekeeper the advantage of position and the easy command of every point to be covered is of the utmost importance. If she can find in her laundry everything necessary for washing and ironing, the working is comparatively easy. If she can find in her pantry every requisite for compounding bread, pastry, cake, and have no occasion to run here and there to get things together and put them away again, her task will seem light.

If in her sewing-room she can put her hand on everything required by the seamstress, without the perplexity and trouble of hunting up linings, thread, buttons, braid, that task will be robbed of half its weariness. But comparatively few houses have been planned with reference to this saving of steps. The majority of families have no special room fitted up as a laundry, no pantry capacious enough to contain everything a pantry should contain, no sewing-room set apart for that sole purpose; and articles needed in these various industries are necessarily scattered, and kept where it is most convenient to keep them. The washing utensils are usually kept in the cellar and must be brought to the kitchen and carried back again.

The sewing-machine stands not far from the cook-stove, so the woman who does her own work can have an oversight of the cooking while busy at the machine, but her materials for sewing cannot all be within reach. Yet, by using her brains as much as she does her feet, she may save the later many an unnecessary trip. If she must go down to the cellar for anything, let her pause a moment before starting and see if there is not something to be carried down, or if there is any errand there that may be attended to other than the special one she goes on. If she has occasion to go up stairs, let her consider how much that is to be done she can accomplish with once going there, and so on with everything else. A great deal can be done by planning to make it easy. She who has arranged in her mind a little programme of her work, and goes at it systematically, will accomplish with half the fatigue what, taken at random, might be entirely beyond her strength. Children can be trained so as to save their mother's steps, and by setting and clearing away tables, putting their own toys and belongings in place, do very much to lighten the toils of their mothers.—[N. Y. Tribune.

A CRUSADER'S CHAPEL.—The English explorers of Palestine, under Lieut. Kitchener, have discovered a Crusader's chapel near the Mount of Olives. The chapel, which seems to date from the thirteenth century, stands upon the spot assigned by tradition as the place where Christ mounted the ass to make his entry into Jerusalem. Within the chapel there is a square piece of masonry or rock, supposed to be an altar, covered with paintings.

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1-c-w—Dec. 6.

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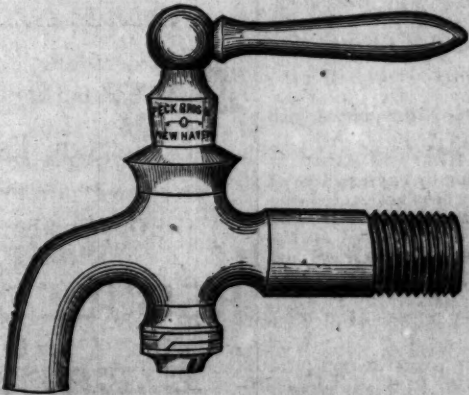
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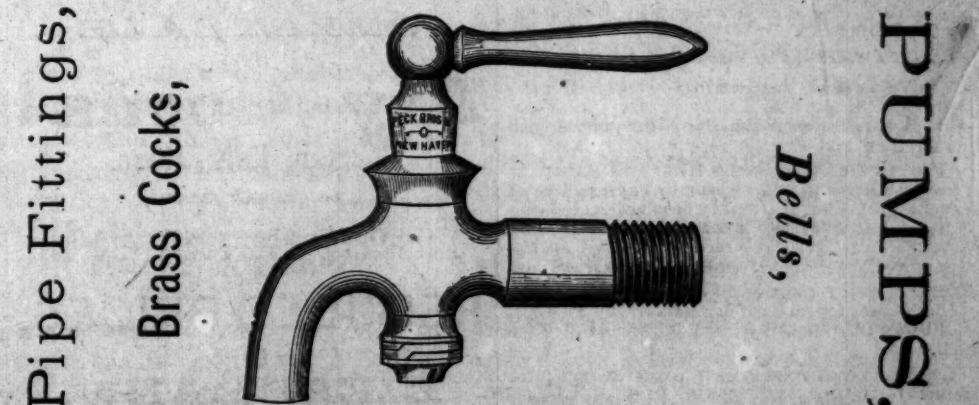
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1877

Taxes! Taxes! 1877-78.

Notice is hereby given, that a certified copy of the Assessment Book of the taxable property of the City and County of San Francisco, real estate and personal property (Subsequent Assessment Book included), for the Fiscal Year 1877-78, has this day been received; that the State, City, and County Taxes for said fiscal year are now due and payable at the office of the undersigned, Room No. 1 City Hall, and the Laws in regard to their collection will be strictly enforced.

Taxes will become Delinquent on the First Monday in January, 1878, and unless paid prior thereto, Five per cent. will be added to the amount thereof.

WM. FORD, Tax Collector of City and County of San Francisco.

San Francisco, October 22d, 1877.

Montgomery Avenue Tax.

Notice is hereby given, that a certified copy of the Assessment Book of Real Estate, which is subject to Assessment to defray expense incurred by the opening of Montgomery Avenue, has this day been placed in my hands to collect Taxes thereon.

Said Taxes are for the Fiscal Year of 1877-78, and are now due and payable at the office of the undersigned, Room No. 1 City Hall. All Taxes remaining unpaid on the First Monday of January, 1878, will have Five per cent. added thereto.

WM. FORD, Tax Collector of the City and County of San Francisco.

San Francisco, October 22d, 1877.

Assessment of Lands

BENEFITED BY

Widening Dupont St.

Notice is hereby given, that a certified copy of the Assessment Book of the Real Estate which is subject for the payment of principal and interest upon "Dupont Street Bonds," as directed by an Act of the Legislature of California to authorize the widening of Dupont Street, in the City of San Francisco, "Approved March 23d, A. D. 1876," has this day been placed in my hands for collection. The laws in regard to the collection of the same will be strictly enforced.

WM. FORD, Tax Collector of the City and County of San Francisco.

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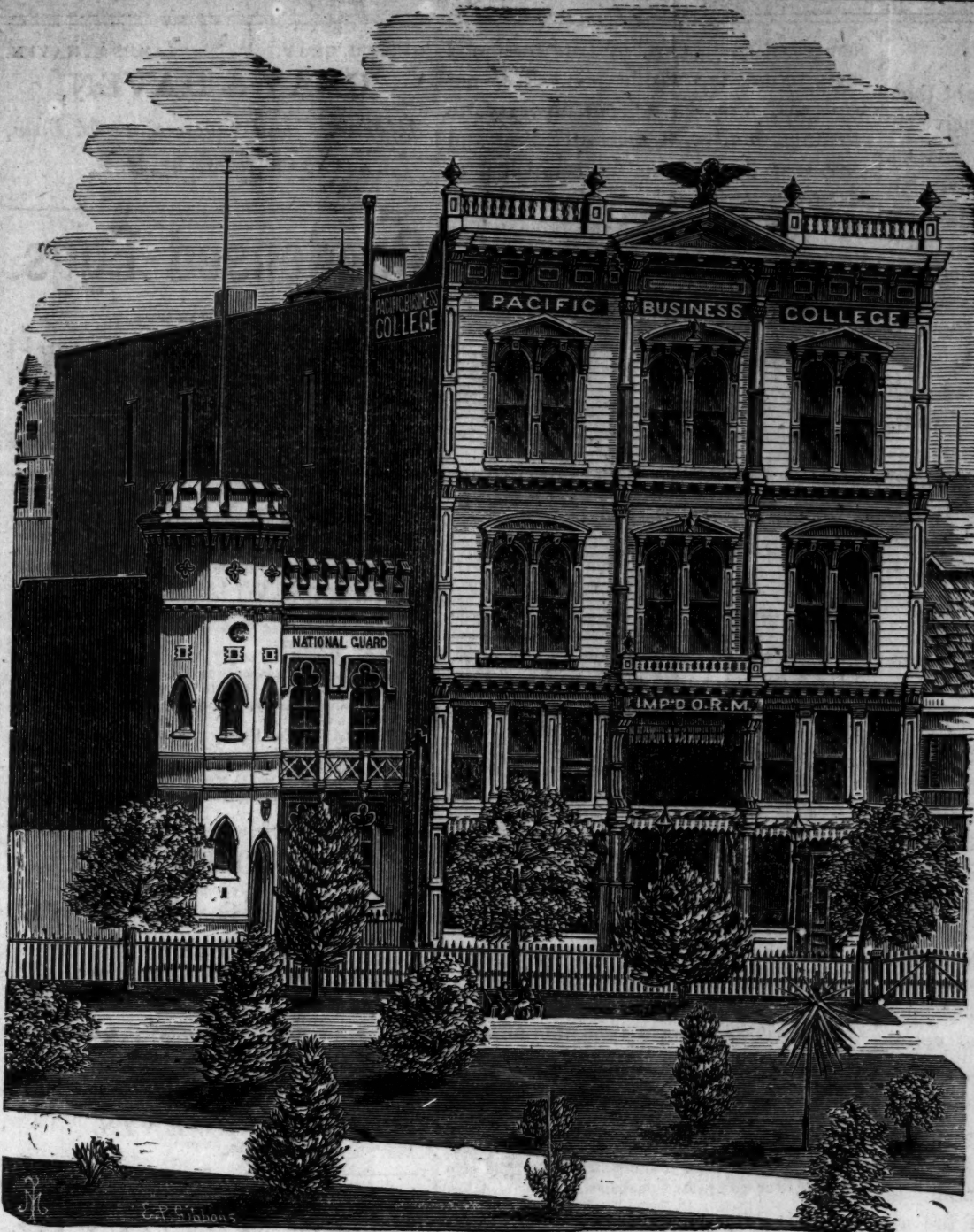
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